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of which imply the collection of a library and the exportation of books. The passages are: Pindar, *Ol.* XI 1 f.; Aeschylus, *Supp.* 946 f.; Herodotus, I 123, 125, III 42, 123, 128, V 58, VI 55, VIII 133, IX 81; Aristophanes, *Frogs*, 52 ff., 943, 1113 f.; Thucydides, I 23, 97; Kratinos (*Pollux*, VII 210); Eupolis (*ib.* IX 47); Plato *Com.* (*ib.* VII 210). From Xenophon and Plato were selected several passages to show how very common books must have been before 400 B. C., or at least before 360 B. C., and on how many subjects they were composed—viz. Xenophon, *Mem.* I 6, 14, IV 2, 1–10, *Anab.* VII 5, 14; Plato, *Apol.* 26 D, *Phaed.* 97 C, 98 B, *Symp.* 117 B, *Gorg.* 462 B, 518 B (*Mithaikos*, author of the “Handbook of Sicilian Cookery”), *Protag.* 325 E, *Phaedr.* 228 D, 230 D, 273 A (the phrase *πεπαιγμένος τινα*, ‘to be familiar with an author,’ found also in Aristophanes, *Birds*, 471; B. C. 415), 276 C, *Theaet.* 152 A, 162 A, 166 C, *Soph.* 232 D, *Polit.* 293 A, *Parmen.* 128 D.

While here and there in the course of the book exception might be taken to certain statements, and modifications might be suggested,¹ every one will admit that in the main the positions assumed are sound, and that they are defended alike with logic and with learning. The thoughtfulness and scholarly suggestiveness of the essays here selected for especial mention are matched by like features in the other essays of this collection, which show, besides, the art of appropriateness to the occasions that called them forth. This book is a fit memorial of its author. It is to be hoped that among his papers there may yet remain material for a second volume, or at least for an enlarged new edition of the present volume.

J. H. WRIGHT.

Anecdota Oxoniensia. (Semitic Series.) Vol. I, Part II. *The Book of the Bee.* Edited by E. A. WALLIS BUDGE, A. M. Oxford, The Clarendon Press, 1886.

“The Book of the Bee” is a work of whose existence nearly every student of Syriac has heard something, but only those who have access to the manuscripts in European libraries have really known anything but its name, its author, and a few extracts. It is at last published by the Clarendon Press at Oxford, in the Semitic Series (as Vol. I, Part II) of the “*Anecdota Oxoniensia*,” and edited, with an English translation, by Ernest A. Wallis Budge, A. M., of the British Museum. The Syriac text, as its date reads, was printed in 1885, but the whole book was published in 1886. The work is well edited, and well

¹ For example: on the strength of evidence from the grave-monuments of Peloponnesus and of Attica lately made available, the word “possibly” should be erased from the statement that the primal impulse to worship produced, among the ancestors of the Greeks, “possibly a worship of the dead” (p. 35). This worship, of which these monuments are the record, could hardly have sprung up on the soil of Greece. The remark that “Thucydides . . . is not mentioned, I believe, by any writer whose works we have, earlier than Dionysius of Halikarnassos” (p. 162) might convey a false impression. The historian is certainly mentioned not only by Roman writers earlier than Dionysius (as Cicero), but also by Greek writers of a still earlier date—at least in quotations and citations preserved to us in the later literature. Thus in Marcellinus’s life of Thucydides there are references to statements about Thucydides made by Timaeus, Philochorus, Polemon (fl. B. C. 300–200), and others. The account of the relation of Demosthenes to Thucydides, though given only in late writers, has also the weight of much earlier evidence (Θουκυδίδου *ζηλώτης*, Dion. Hal., *de Thuc.* ind. 53, p. 944; τὰ τοῦ Θουκυδίδου . . . παρὰ τοῦ Δημοσθένους . . . ὁκτάκις μεταγεγραμμένα, Lucian, *adv.* ind. 4, 102).

translated, the author having the help of the distinguished scholar, Prof. William Wright, LL. D. (the Arabic professor, not the William Wright, D. D., author of "The Empire of the Hittites"), who read every page of the proof, and, further, edited the Arabic extracts from a translation of the work, which form a part of the book. Besides the matters just indicated, the book contains a competent and instructive preface, a glossary of Syriac words either not found or not well explained in the Lexicon of Edmund Castle (whom the editor calls "Castell," doubtless voting himself the orthographic freedom of the seventeenth century), an index of proper names, and a list of Scripture references. There are also abundant foot-notes, text-critical in the Syriac portion, explanatory and literary in the English portion, which are very valuable; though they by no means exhaust the information which a Talmudic or a patristic student could profitably impart. The text is based upon four manuscripts, of which one, dated A. D. 1559, belongs to the Royal Asiatic Society; another, dated A. D. 1709, is in the British Museum; the third, belonging probably to the last century, belongs to the Royal Library at Munich; and the fourth, dated A. D. 1584, belongs to the Bodleian at Oxford. The editing of the text is especially satisfactory. That the copies have been somewhat changed since the work was composed appears in the list of the "Catholics (*i. e.* Patriarchs) of the East," which has been continued, with apparent correctness, for some two centuries later than the date of the author. The Munich MS has been once translated into Latin, and the translation (by Dr. J. M. Schoenfelder) published at Bamberg in 1866.

The book is a curious affair, compiled by the bishop Shelimôn (Solomon), of Akhlat in Armenia, in the second quarter of the thirteenth century. It belongs to a class of compositions of which there are many examples in Syriac literature, though they are not always put forth frankly under their true colors, but are composed like accretions about some nucleus of an ecclesiastical work or service-book, to which they serve as a *quasi catena* or commentary. One of these is to be seen in one of the newly-acquired manuscripts of the Union Theological Seminary in New York; whose nucleus is the Church cantilatory responses or songs, but the accretion an almost endless set of discourses and quotations, embracing the topics which begin with creation and end with the blessedness of the righteous after the day of judgment. So the Book of the Bee is intended to "inform briefly concerning God's dispensation in the two worlds." Says the author, according to Budge's translation: "We have gleaned and collected and gathered together chapters and sections relating to this whole universe from the garden of the Divine Books and from the crumbs of the Fathers and the Doctors, having laid down as the foundation of our building the beginning of the creation of this world, and concluding with the consummation of the world to come. We have called this book the 'Book of the Bee' because we have gathered of the blossoms of the two Testaments and of the flowers of the Holy Books"; and so on, with an expansion of the simile of the bee which would do credit to any modern versatile exhorter.

The book is interesting to the Syriac student, of course, in a linguistic point of view; but it is more interesting as a gauge or index of the literary furniture and attainments of a Nestorian bishop of those days, and still more so as disclosing the books and sources which enlightened the Syriac speakers and

writers of the time. To-day, even, the Bee is much read by the Nestorian ecclesiastics; among some of them, almost as a sort of Pilgrim's Progress. Next to the Bible and the service-books, it is said to be the common classic for candidates for clerical orders in some districts. Extremely interesting would it be to parcel out each spoonful of honey laid before us by this bee, and assign it to the flower whence he gathered it—for the assimilation has been none too perfect. The editor, in his notes, has pointed out most, if not all, of the Scripture allusions and extracts; which, indeed, for the most part, lie on the surface. He has also done a man's work in noting the others as far as he could; but the reader of patristic Greek, especially if he have read much of Aristotle, can easily "spot" whole passages as quotations or extracts or translations. The more nearly original Syriac sources can also be easily recognized in large measure, since some of them occur in accessible works, and a few even in Syriac chrestomathies. Even to hint at the identifications, however, requires some account of the structure and contents of the book.

It is divided into sixty chapters, of which the author obligingly gives a list in the opening section or introduction. Chapter I is on God's eternal intention in respect of the creation of the universe; and then, after one chapter on the creation of the seven natures or substances, and another on the four elements, one on heaven, another on the angels, there follow a series on the Creation, on the Biblical history, interspersed with patristic tradition, down to the descent of the Holy Spirit upon the Apostles, after the Ascension; then traditions about the Apostles, the names of the Eastern patriarchs, the names of kings who have reigned in the world from the Flood till the author's time, the names of the seventy translators of the Scripture, etc.; then of future events—Gog and Magog, Antichrist, and so on—until the Resurrection, the blessedness of the righteous, and the misery of demons and sinners in Gehenna, with some discussion whether these sufferers will ever receive mercy, and if so, when.

The opening chapters have much from the Mishna and other Jewish tradition. The chapter on the angels comes—at least in part—either directly or independently from the sources whence the Israelites elaborated their angelology and demonology during the Captivity; though earlier Syriac writers and the New Testament show their influence with the author of the Bee. The chapters on the different stages of the Creation exhibit much Talmudic influence. The speculations on Paradise come from a whole field of flowers. Just where the author learned that the fig-tree was the forbidden one, it is hard to say; but the supposition that the "skins" with which God clothed Adam and Eve were "barks of trees" is found in sundry other Syriac compositions. At least down to the dispersion after the Flood, the author has other Syriac authority and rabbinic tradition combined; but he is a trifle incorrect in his identifications of the early cities. In all this, as elsewhere, when the subject-matter calls for it, the Bible furnishes the main thread. Some of his interpretations of Scripture passages are very suggestive, and worth considering by Western commentators. It is not to be supposed that the author drew from the Talmud or the rabbinic sources at first hand. Nor does he always follow them; for he makes Syriac the primitive language. (Some writers would even go so far, apparently, as to make the Greek words adopted in Syriac to be primitive Syriac words,

and the Greeks the borrowers.) Nor does he seem to have borrowed from the Jews the statement that magic began in the days of Nahor.

In the subsequent history there appear borrowings from the so-called New Testament Apocrypha even. The death of the prophets, which is related in Chapter XXXII, immediately after that which gives the list of the kings of Judah, is from the same source as the Lives of the Prophets of Epiphanius (real or pseudo-), whom the Greek sources confound with him of Tyre, whose literary remains Dorotheus translated from their original Latin and "Hebrew" (*i. e.* the local Aramaic) into Greek, and him of Cyprus, to whom the Syriac versions unqualifiedly attribute them. It is, however, a different Syriac recension from that printed by Nestle. The genealogies of Matthew and Luke are reconciled in a way which many an independent and complacent later discoverer would imagine prophetic. For extra-Biblical matters respecting the birth and childhood of Jesus, see the Apocryphal Gospels and like compositions. The accounts of the Star, the visit of the Magi, and sundry kindred matters, are paralleled by various other Syriac compositions, and seem to be diligent extracts and abbreviations from familiar stories. The revelation of the Trinity to men in Jesus' baptism is only one form of a much-worn patristic argument. The washing of the Apostles' feet by Jesus is called the baptism of the Apostles, and is laid down as the authority for the apostolical succession (of patriarchs, of course, not of mere bishops—for the Western churches are less orthodox), under which alone people may be baptized, and so enter paradise. The authority for this doctrine the author himself mentions. On the "Passover of our Lord" (*i. e.* the one preceding the Passion) the author himself names many of his sources. On the Passion itself, as the editor notes, certain parts are drawn from John Chrysostom. The chapter on "The Teaching of the Apostles," etc., is not on the tract discovered by Bryennius, but substantially identical with the account given by Dorotheus, above mentioned; and the same is true of the names of the seventy disciples. The *Διδαχὴ*, however, does seem to furnish something for the chapter on the General Resurrection, and others near it. But it would require much time and great labor to hunt out all the sources; and, besides that, the drops from different flowers are sometimes mixed. The compilation, however, is the most interesting point in the book, and here and there seems to give light as to one limit of the probable age of certain compositions; though, again, as in the case of the anonymous "Vision of Ezra the Scribe," it is hard to say whether that or the Bee is the elder. The curious will desire greatly to know on what authority the Bee states that Christ was born in the forty-third year of the reign of Augustus (baptized in the fifteenth year of Tiberius is doubtless a conclusion from Luke iii), and crucified in the seventeenth year of Tiberius. But the author does not always give a statement as undoubted. He frequently gives the different opinions held on a point in controversy, sometimes stating the accepted and orthodox belief of the Church, and sometimes leaving the decision in suspense.

To the technical scholar the book is very entertaining and instructive; to the general cultured reader it will prove (of course in the English translation) sometimes like stupid sermons, and sometimes like music and stained windows; but as a piece of work well done, and as a valuable addition to the stock of

printed Syriac literature, with its lexical and grammatical *Ausbeutung*, it reflects credit on both editor and publisher, and is to be heartily welcomed. (4to, pp. xvi, 156, 185—the last numbered in Syriac and Arabic.)

ISAAC H. HALL.

Corso de Historia da Litteratura Portugueza, por THEOPHILO BRAGA. 8vo. 6 + 411 pp. Lisboa, Nova Livraria Internacional, 1885.

On the tenth of June, 1880, was enacted in Lisbon one of the most remarkable pageants ever witnessed in any country or in any age. It was the tercentenary of Camoens' death, when literary representatives from the civilized world gathered in the Portuguese capital to help his countrymen pay appropriate homage to the memory of the great poet. The remains of the bard and those of the statesman whose valorous deeds he had sung, Vasco da Gama, were transferred to the same resting-place, while kings, princes, nobles and people joined the *litterati* in making this the most unique occasion in the nation's history. Hundreds of special publications, artistic productions and historical contributions bearing upon the life and writings of the singer of the *Lusiads* were issued, and served to mark a notable era in the literary life of Portugal. It was the beginning of a new epoch that has since been prolific in works and monographs of special investigation into the sources and earliest documents of Lusitanian lore. A recasting of methods in the treatment of her literary history has naturally followed, and one of the best examples of it is seen in the treatise before us. The man who seems to be actuated above all others by something of the literary spirit that moved the great Camoens, is the author of this work. His unflagging energy, his wonderful capacity for work, his extraordinary production, have scarcely been surpassed in the same length of time by any *littérateur* of the Peninsula, and, particularly in modern times, has his example been exceptional among his countrymen. Fired by an unwavering patriotism, he has pushed forward against insurmountable obstacles, making known to the world outside the rich treasures of Portuguese lore, and carrying back to his countrymen, so exclusive in their literary life, those germs of modern European thought whose liberalizing influences have emancipated modern culture and raised it above the formalism and narrowness of that of mediaeval times.

In the spirit of reform, the author wrote, in 1875, his "Manual da Historia da Litteratura portugueza," which was a failure because it was so much in advance of the public demand; or, as a critic facetiously said of it: "Acharam-o sempre grande, e que por este motivo deixavam de o adoptar." In this work the writer formulated his canon of literary criticism in the following words: "A reforma do ensino da litteratura deve partir da conclusão a que chegou a sciencia moderna que o estudo das creações intellectuaes não se pode fazer em abstracto. É necessario nunca abandonar a comunicação directa com os monumentos, explicando-os e apreciando-os pelas suas relações historicas como o meio e circumstancias em que foram produzidas. O estudo da litteratura feito nos vagas generalidades, conduz a essas receitas de tropos, que tiram a seriedade as mais altas concepções do espirito humano. Na instrução de um paiz deve entrar com toda a sua importancia um elemento nacional; no ensino